



Monthly bulletin of the Huna Research Associates. Covering research work, progress, news and related subjects.

November, 1961. No. 27. Page 1.
Max Freedom Long, H.R.A., Editor.
P.O. Box 875, Vista, Calif., U. S. A.

FIRST OFF let me wish you all a VERY MERRY CHRISTMAS and a HAPPY NEW YEAR. This will be much too early for those of you living near me, and much too late for those of you who live overseas where the mail takes up to six weeks to go from Vista to Africa and Australia. You who live in Europe will perhaps be the only ones receiving my greetings about on time. In any event, my warmest alohas go to you all for the year which lies ahead.

AGAIN I HAVE GREAT NEWS OF A NEW HUNA BREAK-THROUGH, this time to tell in a hushed voice lest I fail to speak properly of what appears to have been uncovered. But I wish first to take up letters from the HRAs which would make a poor anticlimax if mentioned after the big news instead of before it.

HRA GEORGE SANDWITH, who joined us several years ago, has often been mentioned in the Bulletins. He was guided by a female spirit attached to an ikon given to him in Africa, and through the guidance came to learn about Huna, then to go to isolated parts of the South Seas and to Fiji, where he had some frightening experiences with black magic and local spirits. He also studied Hindu fire-walking on Fiji, had photographs made of the rites, and gave a very fine report on what he saw and what the ones concerned believed relative to their form of worship and healing efforts. Mr. Sandwith married at about this time, and with his wife, Helen, made more investigations of psychic matters in various parts of the world. Together they wrote a book on his earlier experiences and on their later experiences together. The frontispiece of the book was a picture of the wooden icon mentioned above. Other illustrations covered fire-walking and things connected with the account. A fine description of Huna was given, with a number of side lights on the ancient Polynesian beliefs and practices drawn from their own investigations. It was said that efforts were being made to win back the lore of the kahunas as a full and rounded system of psychology and as a workable healing system based on the ancient beliefs. So far, the book was all praise of Huna. Then, in the last six pages, under the heading of "SEARCH NO MORE", it was pointed out that Huna in the hands of the HUNA RESEARCH ASSOCIATES had failed to produce a single fire-walker or kahuna able to bring about instant healing. The failure was laid to the fact that the needed purification of all concerned had been neglected (despite the fact that the kala or "cleansing" process of the kahunas was the first step in healing). After showing the uselessness of continuing further with Huna, the story was told of how they had found Pak Subuh and his "Subud" religion, how they had been "opened",

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(which is a process by which one who conducts the rite "opens" the candidate to the influence of something not well defined but called "The Power") and how they had then been purified by taking part in a series of "spiritual exercises at the Latihan". On page 203 of their book, the Sandwiths wrote, "There was little information to be obtained concerning Subud, because Subud was evidently Ilumination through direct experience. As such, it is not concerned with Thought; or to use the fire-walkers' expression - it was not all talk and promises. It was possible that: (1) the Opening, (2) Receiving of Subud, (3) Purification resulting from the Latihan, provided the link with Destiny that we had sought during the past six years."

ABOUT TWO YEARS HAVE PASSED since the book was written, and it is to be thought that the letter to follow will contain their matured conclusions concerning the comparative values of Huna, the work of the HRA and Subud as they have found it to function in their own lives. (Parts of the letter follow.)

"We both hope that you will not try to turn Huna - a unique psychological system from Polynesia - into a religion.....What our world needs is a super-Psychological system that will eventually be accepted by Science, and, through which it will be possible to obtain all the Experiences of Mysticism?.....Another point is.... Why not continue to measure different levels of a person's Mind through the Psychometric Analysis system, rather than assume hosts of spirits in which a lot of people have no confidence, and which have not been proved to exist?.....It seems to us that continual talk of 'entities', 'spirits' and what-not, must, surely, antagonize those followers of Western Psychology who could prove to be much more understanding - about their opposite numbers from Polynesia - than the followers of various religions, including Christianity. I know lots of Huna followers will not agree, possibly because of all the excitement of Spiritism etc. But, I want to ask those persons, through you, Max, whether it does not occur to some of them that it would be grossly impertinent to attempt to measure the Spiritual High Self with their puny minds? Although, on the contrary, it may be permissible to try and measure the higher levels of their own or other person's 'Minds'?"

I COMMENT that, as the command has been laid upon me to pass on the ideas expressed in the letter, some of you may feel like writing to express your opinions in turn to George and Helen Sandwith, who will soon be leaving their old castle in England for a winter stay in Australia. Address them c/o The Commercial Banking Company of Sydney, Ltd., 343 George St., Sydney, N.S.W., Australia. An air mail postal Letter may be had at the post office for 11¢ so your reply will be limited in cost, and I am sure the Sandwiths will be happy to hear from any or all of the HRAs and to learn how the suggestions are received. Your reply may be partly colored by the news of the new break-through which will be set forth soon in this H.V., and which I fear will run quite contrary to the advice given.

A LETTER FROM HRA R.H., who gave us the article on Yoga as the Besmer Process of refining the body and selves via breathing exercises and actions of the mind about a year ago, writes to object to the materials now being put into the H.V. by your editor. He says, to condense his statements, that he has stopped talking about Huna and has long since put it to work successfully. He feels we all should follow his methodology and for the hard breathing of Huna for the accumulation of mana, substitute the Yoga system of closing first one side of the nose and then the other during proper breathing rhythms, causing the currents to

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I COMMENT that as editor and writer of most of the material in the Huna Vistas, I am painfully aware of my inability to present material which will be of interest to all HRAs. I bore those who have not learned the theory of P.A. readings, or who have not tried to learn to make them. I run counter to the positions of those who do not believe in spirits of any sort. I irritate those who find the mention of religion repugnant. I fail those who look hopefully to me to have the final word spoken to tell how to use Huna to perform all the magic of the kahunas. I am guilty of failing to become a kahuna and of using precious time to read and answer many letters each day. My shortcomings are too many to list. The wonder of it all to me is how I muddle happily along, happily unaware of my failings and from time to time finding something so new and delightful to me that I cannot see how my bored friends can possibly fail to share my joy as in a new and shining toy. I thought it was something to cheer about when we learned to make a P.A. reading of the spirits obsessing the living. Forgive me if I say that I still do. But I do learn a little as I blunder along. I learned very quickly that my proposal aimed at making a survey of governmental systems was dynamite. I also found that my proposal that we try to outline the things to go into an ideal religion based on Huna was disliked by so many that the outline part of the idea had to be dropped. Even the watered down survey of psychoreligious materials in the light of Huna has been met with some strong opposition, and one HRA said that page 10 of H.V. 26 was for her "THE END". She thought I was advocating a world government and concluded that I was a "brain washed old idealist". She would have none of "planning" of any kind, being all for "rugged individualism", not that I did more than point out that the division into P.A. levels, if it ever came, would be possible only when there was one head to World government.

MAY I SAY ONCE MORE, as I have said in my books and over and over again in the bulletins, I am NOT trying to force my opinions or conclusions on anyone. I happily respond to the missionary spirit which animates us all when we think we have found a new and wonderful idea and when it gives us great joy to try to share it. All I have ever asked is a hearing. Those who listen are urged to consider what I may say, then to make up their own minds about it. But, on the other hand, I ask that I be allowed to have and to enjoy what I consider "Pearls of Great Price."

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HRA A.V.A., recently sent his picture and signature asking for a P.A. reading. It was made and showed the 12 o'clock pendulum swing for the "perfect will" of Dr. Brunler's system, but which we now have come to recognize as the usual sign of a spirit influencing the living person. The entity in this case showed no low self circle, and so could not be classified as either good or bad - this classification resting on whether the low self circle is clockwise or counterclockwise. To meet this problem I simply ask my low self to tell me with a circle whether the spirit indicated by the vertical swing (for "will" and the middle self) is good or bad. In this case I got a small counterclockwise circle, so decided the spirit meant no good in making periodic efforts to take over the living man for a time. Here is part of the letter commenting on the reading which was made and sent.

"Although I am not psychic at all, I have felt the entity coming into my body twice very distinctly and a third time not quite so. This last time I stood up and fought back, and the sensation resolved itself into a tingling sensation coming up my right leg, but then faded out as soon as I rationalized it and stopped it from going further."

ANOTHER HRA who had a spirit indicated in her reading, reported the fact that she had suffered for some years from a stiff neck. Learning of the indication of a bothering spirit, she guessed that it might be the cause of the neck trouble. Just recognizing this possible cause seemed to drive away the spirit. The old neck trouble vanished magically and has not returned. (Many of us are far from being ready to throw spirits overboard in the hope that Science will eventually accept the Huna lore when stripped of the spirits, and go on to allow us the "mystical experiences" which the Sandwiths look upon as so important. Science, after a century, still refuses to take even a momentary look at the evidence that we have validity in some portions of Psychic Science, Mysticism and E.S.P. Neither will modern Western psychologists touch Psychic Science with anything less than a ten-foot pole. Moreover, the psychologists have failed for years to agree on what little they know)

THE TMHG is the only part of the work represented in the Huna Vistas which has not come in for frequent harsh criticism. To the contrary. HRA P.O.C. wrote a rush letter recently asking that his elderly wife be worked for in the TMHG as she had a bad swelling in her left side with considerable pain, and as she was scheduled to have an eye operation in a few days for the removal of a cataract. Soon he reported, by letter, that almost at once when I began the work with my first "prayer action" in preparation for the later TMHG sitting, the pain and swelling began to go. The date for the eye operation was kept and all went off smoothly and well. Hardly a week passes without good reports arriving, but as nothing is so tiresome as "testimonials" (except to those of us closely involved), I just file them.

A LETTER HAS ARRIVED JUST AS I CUT THIS STENCIL. In it Rev. M. G. asks: "Are you sure you aren't getting Larson-itis? Going from one book to another?" I happily reply, "You bet your life I am!" I am more and more enthusiastic over "The Religion of the Occident" by Dr. Martin Larson. By the way, I wonder if this HRA responded to my loud appeals in the H.V. and purchased and read a copy. In the same mail came a letter from HRA Sid H., who accepts Oahspe as the last word on history and many other facts. He objects that Dr. Larson does not agree with the Standard Encyclopedia, etc., on the date for the life of Zoroaster. Sid likes Aristotle's guess that Zoroaster lived about 6427 B.C. as against Dr. Larson's

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HERE IS A STRAIGHT REPORT ON HUNA. For years I have wanted to know just what words were used by the kahunas when they spoke of "eating companion" spirits. The words I have known and used are simply the ones used for a living friend or companion with whom one takes food - the old idea of breaking bread together which also appears in the Last Supper rite of Christianity. What I have looked for was a pair of words containing the hidden Huna code meanings. Now one of the long-time HRAs, J.C. of California, bridges the gap in a letter telling of her experience while a navy wife in Samoa some years ago. Here are parts of her letter:

".....I've tried to think back over the things I was told in Samoa. They have a destructive entity that is called I E TU - I don't know how to spell it any longer, but it is pronounced with a long I long E and then tu with long u. They translated the words for me as 'devil-ghost', but said that it was not necessarily a ghost (one seen prowling about) in our sense of having lived on earth and departed. It was to be feared, and it was a force that took hold of you and usually ended up by consuming you. They had people among themselves that they said had the 'evil-eye' and by having any contact with them they could make a contact with you that would bring you bad happenings. Your live stock might die, your plants die, or your family become sick. Sickness was to them the sign that the patient had become possessed by an I E TU that had to be driven out before the body could heal itself.

"The lomi-lomi was a type of healing in which mana was accumulated (and used). It was done by three well friends (to heal one who was ill.) In the healing in which I took a part, one of the girls chanted a little song 'saga' telling how we were all friends of the sick one, who was much beloved of us. It went over her charming points of character, told that she had never done anyone ill, and that her problem was that she loved too much if not wisely, which was an 'earth-problem'. The chanting ended with one of them standing over the (prone) patient, making sweeping motions from her head down toward her feet several times (with her hands). They explained to me that they were sweeping the sickness out through her feet and that the mana swept in through her body from the top of her head. Later, when I had what in the navy they call 'Cat Fever', they did this to me and it actually feels as if this motion is taking place in your body. As I understood it there was another kind of lomi-lomi (the kind popular still in Hawaii) in which the patient is touched and given a kind of massage - probably plus the mana charge also. They also believe that sickness has a particular smell (which comes ahead of time), like that of a wet chicken or wet dog and which is a sign that the person is about to become ill.

estimate - taken from the work of Max Muller - of a date from 350 to 583 A.D. I will go along with Dr. Larson. I am a Britanica man, myself, (not owning Standard), and in it I read that there is no agreement on the date but that an educated guess places it less than 1,000 B.C. To me it seems far more important to learn what the religion of Zoroaster was and what it added to other religions of the period.... A letter in last week from a seasoned HRA couple says: "LOVE that book.... Our copy is being marked on almost every page. We got an extra copy to lend.... will try to emancipate a few...." (My copy is marked up from end to end. By the way, the offer still stands for any HRA here or overseas who wants a copy and can't get it for one reason or another. Dr. Larson donated several copies and Cigda will get more for us if needed. I am most anxious to have all of you supplied with the book. M.F.L.)

HERE IS A STRAIGHT REPORT ON HUNA. For years I have wanted to know just what words were used by the kahuna when they spoke of "eating companion" spirits. The words I have known and used are simply the ones used for a living friend or companion with whom one takes food - the old idea of breaking bread together which also appears in the last supper rite of Christianity. What I have looked for was a pair of words containing the hidden Huna code meanings. Now one of the long-time HRAs, J.C. of California, bridges the gap in a letter telling of her experience while a navy wife in Samoa some years ago. Here are parts of her letter:

".....I've tried to think back over the things I was told in Samoa. They have a destructive entity that is called I E TU - I don't know how to spell it any longer, but it is pronounced with a long I long E and then tu with long u. They translated the words for me as 'devil-ghost', but said that it was not necessarily a ghost (one seen prowling about) in our sense of having lived on earth and departed. It was to be feared, and it was a force that took hold of you and usually ended up by consuming you. They had people among themselves that they said had the 'evil-eye' and by having any contact with them they could make a contract with you that would bring you bad happenings. Your live stock might die, your plants die, or your family become sick. Sickness was to them the sign that the patient had become possessed by an I E TU that had to be driven out before the body could heal itself.

"The Iomi-Iomi was a type of healing in which mana was accumulated (and used). It was done by three well friends (to heal one who was ill). In the healing in which I took a part, one of the girls chanted a little song 'aga', telling how we were all friends of the sick one, who was much beloved of us. It went over her charming points of character, told that she had never done anyone ill, and that her problem was that she loved too much if not wisely, which was an 'earth-problem'. The chanting ended with one of them standing over the (prone) patient, making sweeping motions from her head down toward her feet several times (with her hands). They explained to me that they were sweeping the sickness out through her feet and that the mana swept in through her body from the top of her head. Later, when I had what in the navy they call 'Cat Fever', they did this to me and it actually feels as if this motion is taking place in your body. As I understood it there was another kind of Iomi-Iomi (the kind popular still in Hawaii) in which the patient is touched and given a kind of massage - probably plus the mana charge also. They also believe that sickness has a particular smell (which comes ahead of time), like that of a wet chicken or wet dog and which is a sign that the person is about to become ill.

This is true. I know because I could always fortell my daughter's illnesses by the chicken smell a day or two ahead - chicken-pox and measles. All this not too important, but still interesting to note."

The name used by the Samoans for the "eating companion" entities is easily turned from the sounds given to the Hawaiian dialect where it becomes Aie Ku which provides the double meaning type of words which hide in the code an inner meaning. Aie means to eat without paying for the food, this amounting to stealing, and the thing stolen by spirits is vital force or the mana of the living. The word ku (for tu) has many variations of meaning, one of which is to resist. Another is to rise as from a sitting position and then to stand. One may stand firmly against an enemy, resisting strongly. The Huna or coded meaning of the words when applied to a spirit shows that it contacts one, steals mana and resists efforts to drive it away. The Huna of later days in Samoa, as well as elsewhere in Polynesia, had become more or less muddled in so far as beliefs were concerned, but the practical healing rites had suffered less change. In Hawaii they had the kahunas who might pray one to death if thought to be guilty of a grave offense, but the "evil eye" idea was not known, at least in so far as my investigations showed. About 2% of the HRAs have written to say they dislike the continual mention of spirits in the H.V. or that they do not believe that spirits of any kind exist. For the other 98% of us it is quite important - because our main interest is Huna - for us to learn all we can of the beliefs of the kahunas and to substantiate the conclusions we have drawn from the scant materials available. One thing is quite sure, and that is that if we hold off on our studies and wait for modern Science to discover spirits and give them to us as a sanctioned belief, we will have to wait for a long time. In passing, may I point out the fact that in the Samoan healing ritual mentioned above, there were three healthy people taking part in the work. These acted as a seance circle or an audience, furnishing a source from which mana can be drawn for use. Whether or not a spirit of the higher and better kind was attracted by the work and came to help throw out the spirit and bring about the cleansing and healing, it is of course, difficult to say. However, we may be sure that such spirit assistance was often called for and often given. Watch for the mana-spirit elements in the next item.

HARRY EDWARDS, one of the most famous healers in the world, uses the spirits to help in his work. His headquarters are near London, and he has associated healing teams in different parts of England. In the past it was said that he was assisted by the spirits of famous doctors, then this idea seemed to be partly replaced by the belief that the healing in which changes in bodily substance were brought about must be in the hands of a spirit something of still higher grade such as a "Guardian Angel" (or our Huna High Self to whom the kahunas looked for help in instant healing.) Harry Edwards works with two others, a man and woman, in his healing ministrations. This would suggest the seance circle and the better supplying of the working force or mana. A letter has just come from one of the seasoned HRAs who, with his wife, handles the healing in a part of England as a part of the Edwards organization. I quote a pertinent paragraph.

"Last Saturday we attended the Federation Of Spiritual Healers meeting at the Festival Hall, London, packed to capacity 2-3000 to see Harry Edward's demonstration. A short service (with singing) preceeded his working and the power built up which made possible the most amazing cures - paralysis and arthritis cases responding the best. At his own sanctuary at Shere, I have never seen instantaneous

cures such as those." (Address: Harry Edwards, The Sanctuary, Burrows Lea, Shere, Surrey, England. Requests for healing should be accompanied by a gift of money to make the work possible, and a weekly report on progress is asked.) Our HRA, Maj. O. G. says of the spirit guide matter, "Incidentally, he - unlike many Spiritualists - depreciates all talk of guides, although it is understood that Lister is one of those who help him. (Much talk of guides tends to develop a form of) idolatry. More and more he adopts the religious service before he gets to working, as do my wife and I."

SOME LIGHT HAS BEEN THROWN ON THE question of what types of spirit helpers may work with healers by a recent letter from HRA H.M.P. of Florida. He tells of what appears to be a spirit of perhaps the upper human level, but which could well have, in its turn help from its own Guide or Higher Self. I quote:

"Your comment on trying for a reading of Harry Edward's guides interested me very much, as we recently were closely associated with one of his very successful demonstrations. A friend of ours was in a chronic and advanced stage of hepatitis, further complicated by cancer, entered a local hospital for prolonged treatment in the hope of eventually building her up for surgery. The general medical opinion was that the treatment would be long and with a strong likelihood of failure. The day she entered the hospital an air mail appeal for help was made to Harry Edwards. On the fifth night (following), at about 2 A.M., she awoke with a start, seeing a perfect stranger dressed in medical attire standing over her bed staring intently at her. She thought he was a new doctor and waited several seconds for him to speak. He did not, and after a minute or more turned abruptly and left through the open door. She was in a private room. The mystery was further complicated the next morning when the doctors found the hepatitis gone without sign or reason. On inquiry it was found that no staff doctor had entered her room the night before, nor was there one on the staff answering the description which she was able to give. To say the medical men were puzzled is to put it mildly. Seven days from the day she entered the hospital she sang a solo at a gathering which we attended, and was apparently in perfect health. We do not know about the cancer yet, but can attest to her freedom from obvious signs of illness. Her thought is that her visitor was a helper of Harry Edwards from an upper plane....."

NOW FOR THE NEWS OF THE NEW BREAK-THROUGH. I think I have succeeded in making P.A. readings of the high spirit guides of really able healers, and (let me whisper this part) possibly - just possibly - of the High Self. Let me tell the story.

NOT LONG AGO when we learned to make a P.A. reading of the spirits who partly obsess or otherwise influence the living, I found that I could break in on my low self as it was giving its findings via pendulum and chart, and when the spirit gave no circle to tell whether it was good or bad, I could say, "Tell me whether this spirit is good or bad." The response was given in either a "will" swing or a circle (low self indicator usually). If the straight "will"swing was leaning counter-clockwise at, for instance, 11 o'clock on the chart, or if the circle came counter-clockwise, I concluded that the spirit under test was destructive or "bad". In this way I discovered that most of the spirits indicated by a will swing straight up-and-down on the chart face to the 12 o'clock point were bad.....but not all. I ran into two who registered good and helpful, and in both cases there was no evidence of ill

cases such as those." (Address: Harry Edwards, The Sanctuary, Burrows Lane, there, Surrey, England. Requests for healing should be accompanied by a gift of money to make the work possible, and a weekly report on progress is asked.)

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
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


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NOT LONG AGO when we learned to make a P.A. reading of the spirits who partly obscure or otherwise influence the living, I found that I could break in on my low self as it was giving its findings via pendulum and chart, and when the spirit would like to tell whether it was good or bad, I could say, "Tell me whether the spirit is good or bad." The response was given in either a "will" swing or a "won't" indicator usually. If the straight "will" swing was leaning counter-clockwise, for instance, 11 o'clock on the chart, or if the circle came counter-clockwise, I concluded that the spirit under test was destructive or "bad". In this way I discovered that most of the spirits indicated by a will swing straight up-and-down were good and helpful, and in both cases there was no evidence of ill-

effects due to the "eating companion" spirit. It must be kept in mind that some of these spirits have been shown by the readings to be isolated middle selves who have lost their companion low selves in some way. Or, as in a few cases, they are low self spirits who have lost their middle selves. In some cases I have run into readings which show one normal spirit with its companion low self, one middle self spirit lacking its low self, and one low self spirit lacking its middle self. This reading closely parallels one of the famous "multiple personality" cases, and the changes observed in the victim of one such case were marked when they came. The isolated low self may have attached itself to the man as a spirit which had died in early childhood. It seems to make him suck his thumb absently while he is deep in his college studies.

HAVING LEARNED THAT QUESTIONS COULD BE ASKED of the low self in making readings, I determined to try to get the readings of the spirit guides of healers in order to learn whether or not they were as high in degree as the two kahuna healers whose readings I had been able to make. (One from a photograph of a very old kahuna and one from a drawing of a kahuna spirit guide of the medium, Jessie Curl. Both read well above the 530 degree mark.) The signature of the HRA Maj. O.B.G. arrived with the information that he was supposed to have a Polynesian guide and that several mediums had seen him psychically. This was just what I wanted. I set to work at once to make a reading and upon asking about the guide, learned that there were two main ones, perhaps some lesser helpers. I asked for the reading after being told via pendulum that one guide had, indeed, been a kahuna in life. After some hesitation and delay the readings came through, and for both spirits the will swing was at 12 o'clock and very strong, the kahuna registered at 535 degrees and the other guide at 529. They had the same will pattern, and both gave "personality" or low self circles that were not only perfectly round and clockwise, but were much larger than the circles ordinarily registered. The Major read clockwise and constructive with 383 degrees when I asked for his reading apart from any influence from the guides. I then asked for a combined reading of the Major and the guides, and got  480 degrees. I was greatly interested in the fact that the guides appeared to be perfectly normal in that they had low selves as well as middle selves.

A READING WAS SOON MADE OF HARRY EDWARDS and his helpers, Olive and George Burton. All three had the will pattern I have come to associate with the presence of eating companion spirits: All were fully clockwise and constructive. All were far above average intelligence. All gave the very much larger and stronger swing readings for their guides, each seeming to have one principal guide, the readings for whom were: Edwards  534. Olive Burton  529. George Burton  535.

QUITE NATURALLY, I BEGAN TO WONDER WHETHER I HAD A GUIDE spirit. I asked my low self and it gave me a "yes". I asked for a reading of myself and my guide spirit.....and drew a blank. This effort taught me to realize how a preconceived belief may hinder one. I had been told that it was almost impossible for one to read himself, and my low self seemed to be stuck with the belief. To try to get around this I lectured my "Big Max" and tried to remove the possible obstructing belief. I also decided to use a physical stimulus to help get him to play along with me. For this purpose I hunted up a photograph of myself which I had taken of myself with a self-timer, had developed myself and then had

enlarged. Such a photograph would have only my own aka threads fastened to it. The picture supplied the needed something, and after a little hesitation I was given my own reading just as Dr. Brunler made it several years ago. I got no "will" swing to indicate a spirit connected with me, but as I had been told by my low self that I had a "guide", I pressed for a reading. I have learned that when the contact is made with the person who is to be read I get a strange little sensation in the pit of my stomach. I call this a "little turning over" for want of a better description. Now, waiting patiently for this indication that I was in contact with my guide, I kept urging my low self on. Perhaps a full two minutes passed, then there was almost a thump at my solar plexus region. I had made contact in a large way. At once the reading began to come in. It was the now familiar very strong will swing at 12 o'clock on the chart face. This swing continued much longer than usual, then the circle came, large and round and clockwise and also long lasting. The count followed for the degree, running up to 553 degrees.....and leaving me quite breathless with the delightful implication that I had a guide of the finest.

Suspecting that the great men whom Dr. Brunler had read well above the 500 level might really have been read in combination with guide spirits of high standing, I hurried to find pictures and run some check readings. In every case I found (if my readings are correct) that a man or woman of good intelligence had been attached to a guide spirit of high level reading - almost always above the 500 degree mark, but none above 600 or even that high. This was something quite new and different, and it contradicted Dr. Brunler's findings. But we have steadily changed his theories and added to his findings, so I did not hesitate to go ahead. I recalled that the kahunas had one name for the High Self, Akua-noho, meaning "the god who dwells with the man". They had another name which means, "the god who inspires a man". It began to look very much as if the kahunas were right and that the High Self or Aumakua, was the guide which I had been measuring.

THIS POSSIBILITY intrigued me no end. I rested my low self a bit and then began to ask questions and get answers by the usual "yes and no" pendulum swings. I must go back a little to say that for some weeks I had been asking for the sex of eating companion spirits, and had in two cases been told that the spirit was of a sex opposite that of the host. Now it had happened that in reading the guides I had been asking their sex, expecting a male guide for a male person and female for a woman, but I had, much to my puzzlement, received the answer that the guide was neither male nor female. As the theory we have worked out is that the High Self is made up of a combined or blended male and female spirit or pair of selves (a normal man and woman well enough mated to fuse when graduating from this level of consciousness to that of the High Self) I was soon forced to the guess that the sexless guides were High Selves and so were combined male-female units. I asked my low self if this was correct and got a strong "yes". I then, hardly daring to do so, if my guide which we had been reading was my High Self, and got even a stronger "yes" answer via the pendulum. I was left quite breathless by the implication and the possibility. I suddenly remembered a vision of sorts which had come to me years ago when meditating in Hawaii, and in which I had found myself looking at a large and muscular brown man wearing a loin cloth and looking out from a hillside over a large cluster of grass houses in the valley below. As I looked wonderingly at him, he turned his head slowly and met my eyes with a look of complete awareness of my presence and complete acceptance of me as someone long known and loved. (For years I have hoped to see this man again, but never have.) I asked whether or not

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the man seen in my vision was my High Self and got an affirmative swing. I asked if he had once been a great kahuna who had graduated to the High Self level and if he really was male and female - the Father and Mother combined - and the answer was always "yes". I asked if I had been a kahuna in a past incarnation, and got a "yes". I then asked whether I had been guided for years to play a part in getting back the Huna lore.....and got a very strong "Yes".

I HAD NO END OF QUESTION STILL TO ASK, but found that I was unable to get the slightest answer as to whether I was doing things in the HRA the right way or not at present, or how the future of the work might go. I wanted to know how the High Self could assume the shape of a living man to be seen in my vision. No answer. I asked whether the High Self or the Guide Spirit, if it might be such a spirit instead of a High Self, could be seen coming into a hospital room appearing to be a doctor and causing a healing. No answer.

A QUESTION ASKED OF MY LOW SELF ALONE that day and twice since, concerns the nature of the thing indicated by the large clockwise circle that always comes after the very large will swing to the 12 o'clock point on the chart. So far I have failed to get information. I have asked if the Guide Self has a low self or a low self type of aka body, and at present my guess is that the "will"swing is the measure of the intelligent force similar to that of the middle self on our level, but much greater in power. The circle, I guess to be the aka or tenuous body in which the Guide Self resides, and with so large and round and clockwise a circle, I take it that they must have perfected a wonderful "body of light" for their use as a combined male-female being.

THAT IS MY STORY. Right or wrong in my conclusions which have been reached through the thin thread of evidence furnished by the P.A. reading and the pendulum talk with my low self, the result of the experience for me has been a continuing sense of joy and wonder. Perhaps the greatest feature is the feeling that I AM NO LONGER ALONE. The grasping of abstractions is difficult at best, and the High Self is difficult to visualize. Perhaps that is why we are allowed to see the white light of the High Self - to give the low self something on the physical level which to it is real. And the giving of the vision of a living man such as I saw that one time - again provides the something physically real and greatly impressive: an enduring physical stimulus down the years for the low self. I suppose that men and women have had such experiences down the long, long centuries and that they are the substance of revelations and mystical openings. Perhaps the only difference is that the P.A. system and the pendulum and chart has added just a little touch of the dependability we have come to associate with a machine. At any rate we have a new lead and new and shining possibilities seem to lie ahead. Rejoice with me, even if you cannot share my sense of validity. I feel that we have found a secret passage that leads to the inner keep of the White Castle where the King and Queen sit enthroned. Learn to use the P.S. system if you have not done so. Make your own contact.....and get your own mystical experience.

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If you should be interested in trying the peyote of the Indians and of the ones who have found through it a strange awakening or opening of the inner consciousness, I can direct you to an HRA who can supply the peyote. M.F.L.

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